

of their deliverance. At this period also, they were subjected to new persecutions in prison, stirred up against them, this time, by some of the Greek slaves and under-officers of the bagnio, who had heard of the interest the Armenians were taking in their behalf, and were jealous of their being attached in any manner to the Armenian rather than the Greek Church. John Baptist thus describes to me what took place on this occasion:

"On Sunday night (November 4) the slaves quarrelled with us all, and insulted us grievously, saying, in the first place, that we were Lutherans, that our baptism is no baptism, and that we cannot receive the communion. They say also, that there are none but the Greeks who believe on Christ aright. On Monday morning they aroused us from our bed, saying, that the chief of the prison wanted us, and we went without saying a word. He beat us much with his own hand, and had us put into very heavy irons; and they began to beat us severely during our work. At night we went to our chamber to eat. Hodja Bagdasar (the Armenian) wept, and we comforted him, and whilst we were eating in bitterness of heart, in the midst of our meal, the Greek officers of the prison came, and turned us out of our chamber, which we had hired for ourselves. They drove us out from thence into the midst of the plank, among a number of wretches who sleep there. I began to weep on account of my brother, (the younger John,) at this great danger he is running in his youth. This time it seemed impossible to look for patience. I took the Bible in my hand, and we read together the history of Job; and we received it all with joy, for such is the practice of those who desire to gain eternal life; as it is written in the Acts of the Apostles, xiv, 20, that the disciples said, 'We must through much tribulation enter into the Kingdom of God.' The end of all this will be good, with the aid of the Father, and the Son, and the Holy Spirit. Amen."

These new trials continued for nearly three weeks, when through interest made, and money given for the Turkish officers, they were induced for the third time to strike off their heavy chains, and to replace them in the class of the more favored prisoners. I had the satisfaction of seeing this alleviation obtained for them a few days only before I left Constantinople. During the last days of my stay, our correspondence was briskly kept up. In one of my letters to them, I had mentioned my approach to their departure, and expressed my earnest hope that God would bless the means taken for their liberation, and that they might hereafter be made the means of bringing many of their countrymen to the faith of Christ. They write thus in reply:

"To our father, the wise Mr. Daniel Leeves, Peace: We have received the letter of our lord, and we pray to the Anointed, that our joy may be fulfilled, and our faith made more straight in the belief of Him. First of all, and more than all, we pray to God that he would put strength in our mouths to make manifest his truth, and lead us to those who know it not, he would give them eyes to see, and wisdom that they may be able to understand; for they have their eyes closed, as the prophet Isaiah has said. This all our prayer; and all that our lord wrote to us are sure words, but that patience is necessary. I assure you, that all that you have in your heart is our own thoughts also. Mouth with mouth may possibly speak falsehood, but heart with heart speaketh the truth. According as our hearts are, so may the aid of the Father, the Son, and the Holy Spirit, be with all of us. Amen."

They then affectionately express their grief at the prospect of my departure, adding, "When you are about to depart, come to the gate; we shall then at least see you at a distance." I am sorry to say, I was unable to give both them and myself this last gratification.

Although this account has extended itself considerably longer, I must venture to add no more letters, the last I received from them. They say, "We acquit our lord and father, that we have heard in truth, that to-day you are going to depart from us. We pray to God that you may go in peace, and all your, and without any hindrance, and that you may be able to do good to many souls in your distress. Let him pray to God for wherever he may be, and we, wherever we are, will do the same; and most assuredly God hears the prayers of his children, according as Isaiah has written in his book, 'Behold, the power of God is not shortened to save, nor his ear heavy to hear prayer.' Nothing remains but to entreat our lord, that the person whom he leaves to be over our affairs may be like himself. We inform you, moreover, that we have bought the slaves five coarse rugs; one for Hodja Bagdasar, who has a mattress, and the four others for ourselves, one underneath, and one above for each of us, and this serves for our beds."

"After writing this letter, I have received the letter of our lord, saying, that all we want are to be delivered from the Armenian; but in all our affairs we acknowledge to one, but our father. We ask of him how the matter stands, and to whom he will let him leave us; he is always our father, both in this world, and in that which is to come."

"John the younger.
John Baptist."

"We pray you to send us letters from the place to which you go; we will also write to you."

On the 8th of December I left Constantinople, and received no further news of them until the intelligence of their liberation from prison, which I have already communicated to you. John Baptist had on this occasion prepared a letter for me, to be sent with those of the Armenians, but it was not thought expedient to allow him to forward it. He enclosed me only a slip of paper, on which were written the following words:

"A longer letter than the present we could not send to our father. Grace and peace from Jesus our Messiah."

I feel assured that in their present situation, they are in outward security, (as far at least as that can be said of the other inhabitants of Constantinople,) and although many persons may desire to have seen them placed in a situation more favorable to their spiritual improvement, I still think we have great reason to be thankful. I am convinced that nowhere in Constantinople could they have been more advantageously placed in this respect; and I feel a confident hope that the providence of God, in suffering them to pass through many trials, has not meant they should be in vain, either as respects themselves or others; and that his Divine hand and teaching will now do more and better for them than any human plan, or human teaching could do. Hitherto we may, I think, and ought, to trace the hand of God in their history. They were in the outset providentially kept in Constantinople, when they most naturally wished to escape from thence. During an imprisonment of between fifteen and sixteen months, they have been held up as a spectacle to the Jews and Christians of that great city, as sufferers for the name of Christ; and they have now been providentially fixed there, under the protection of an influential part of its inhabitants, who have received them in a spirit which promises well for the future. Although, therefore, we have no right to be sanguine in our expectations, we may yet safely venture to hope, and more safely still to pray, that God would be pleased to render these two individuals a peculiar blessing, both to the Jews and Armenians of Constantinople. Many prayers have, I am sure, been hitherto offered up in their behalf. May I be allowed to recommend them to the continual supplications of all those who wish well to Israel, and who desire to see the more full coming of Christ's Kingdom on earth!

FROM THE MEDITERRANEAN.

The subjoined letter from the Rev. Mr. Bird, late missionary at Beyrout, dated Malta, Sept. 19th, contains a number of interesting particulars.

We have lately received various letters from Syria, some of which are in answer to those we wrote announcing our arrival at Malta. No political disturbances had taken place in that region. The plague had been more severe than the year before, but about the first of July, earlier than usual, seemed to have expended its power. Our friends there remain firm. Assad Shidiak was reported to be dead; but the report was not credited by all.

Letters from our German brethren in Egypt, give encouraging accounts of their success in disseminating the Scriptures. A letter also from Dr. Korck, superintendent of the school established by Mr. Brewer at Syria, represents that school to be in a most flourishing and prosperous state.

Our much valued friend, Mr. Abbott, the British Consul at Beyrout, was, by the last advice, dangerously ill at Smyrna. His recovery was doubtful.

Mr. Goodell has been laid aside, by sickness, for the past three weeks, but expects to resume preaching again next Sabbath.

Our friend and former companion in labor, Mr. King, touched here on his way to Greece. The vessel was to pass on to Pore, and had her cargo; and then proceed to Smyrna, where, according to notices we have received, she has arrived. Mr. K. we have not heard from directly, since he left here.

REV. JOSEPH WOLFF.

A correspondent in the Mediterranean informs us that Mr. Wolff, the missionary, has caused an address to his brethren the Jews, to be printed in the French language at Malta, in which he subscribes himself "Apostle pour les Juifs," (Apostle of the Jews.) We have here some other particulars concerning him, which are quite unaccountable. Indeed his whole course for a twelve-month past, has been more than usually eccentric.

While in England, he was intimate with Irving, and has espoused all his notions respecting the second coming of Christ; or perhaps we should say, his delirium, as it is called further extreme. Before the year 1848, he confidently expected to see Jesus Christ in person, with the same appearance and habiliments which he had when on earth before. He also expects to receive apostolical gifts, the faith of miracles, &c. &c.

On arriving at Malta, he had some misunderstanding with Mr. Jadownick, who had accompanied him thus far, on a mission to the Jews; the result of which was, that the latter returned to England.

He then conceived the project of visiting Morocco and Tunis, (the latter in the heart of Africa, and a dangerous place,) going by way of Tunis and Algiers in the capacity of a mental servant. At the same time he relinquished his salary from the London Jews Society, stating that he did not need it.

Soon, however, a change took place in his purposes, and he wrote to the Directors, soliciting permission to travel in the Turkish Empire. Next we find him at Alexandria, in Egypt, and lastly in the harbor of Beyrout, with the intention of remaining in Palestine, in spite of war and plague, unless expressly forbidden by the Pacha.

A man of his sanguine temperament is more liable than most others to mental aberration; though we do not say that such is his case at present.—N. Y. Obs.

INTERESTING FROM FLORIDA.

The following is extracted from the copy of a letter which has been kindly furnished us by J. Evans, Esq. Cor. Sec. of the A. B. C. F. M. In a note, Mr. Evans remarks: "The enclosed is from a gentleman, whom I formerly knew, as a merchant in Baltimore, and who is, I trust, a sincere friend to the promotion of the Gospel in our new settlements." It is dated, Marianna, Jackson Co. Florida, Sept. 28, 1828.

Heretofore, it has been my good fortune to be a helper; now, I must call upon you for help, to feed those who are perishing for lack of knowledge. You know, my dear sir, that I have visited nearly all our mission stations among the heathen Indians, and how deeply I feel for and sympathize with their situation; but here are Americans, equally destitute, and calling upon us for prayers and exertions. I have lived fifteen months in this country, containing a population of five thousand souls, without hearing the sound of the Gospel; and the other counties of the Territory are not much more favored. At Pensacola and St. Augustine, the Spanish population have Roman Catholic churches, and the Americans in Tallahassee, have an Episcopal church. These, with a few local Methodist and Baptist preachers are all the watch-towers in the country.

The place I now address you from, has recently been laid off into town lots, and is populating rapidly. It is situated in the heart of the richest tract of land in Florida, at the head of navigation on Chipola; and is expected to be made the seat of justice for the county. Considering this my adopted home, I have repeatedly pressed upon my neighbors, (most of whom are poor) the necessity of making exertions to establish a church; and a meeting very favorable to it is now manifested by many of them. The proprietor of the town has given a fine large lot for a church, and the wealthier planters offer to subscribe liberally to defray the expenses of erecting the building. On one last devoted the getting of a plan; and on you are my hopes and expectations cast. Believe that a support for a single man may be raised here; but it would be desirable to have one who would teach; at least for a while.

I pray, to send us a messenger of peace; we shall receive him with joy and bless you with gladness. If you can send us one, I am informed, and I will engage to have his passage paid.—Home Mss.

REVIVALS.

Franklin, Ohio.—Five persons have been received to the New Jersey Church in this town, under the care of Rev. A. Allen, since the first of August last.—W. Lum. obs.

Gallatin, Tenn.—Oct. 26th Rev. J. W. Hall writes to the editor, that upwards of 1000 persons had professed religion within ten weeks, in Gallatin and vicinity.—Id.

Knoxville, Tenn.—About 40 persons have been added to the church in K. within a short time.—Id.

Louisville, Ky.—This is a destitute church; but 40 persons were lately added to the church in about ten days.—Id.

Indiana.—We have lately heard some cheering accounts from different parts of the State of Indiana; but we regret that we are not enabled to state particulars, except, that in one or more of the churches under the care of the Rev. Wm. W. Martin, the good work of God's reviving grace is going on, and 40 or 50 have been added to the church.

Hanover, Va. and vicinity.—The Rev. E. Ball writes to a gentleman in Boston, Oct. 13th, as follows. A glorious revival of religion commenced with my dear people about 2 years ago, which is not yet over. Between 150 and 200, mostly white, have been received. The cause of Christ is advancing in this region. About 2000 were added to the Dover Association last year.

Washington, Pa.—The unusual attention to religion in Washington, which commenced in February last, has still continued without any apparent abatement. The work has never been of that powerful and general nature which has been witnessed in many places. Yet many cases of conviction have been very pungent, and some of them long continued. It has rather been like the continual descending of drops of mercy, than like the bursting cloud. The whole number that have been admitted to the privileges of church members, upon examination, is 81. All of them have been admitted with caution, and they all, so far as I know, walk worthy of their profession, and manifest a zeal for the cause of Christ. Pittsburgh Spect.

SYNOD OF VIRGINIA.

From the narrative of the state of religion it appears, that the Synod consists of 4 Presbyteries, and has under its care more than 80 organized congregations, and 34 ministers and licentiates. The means of supplying the rapidly increasing population fall very far short of the demand. God has, during the last year, remarkably blessed the ministry of the word. The accounts published in the papers of revivals in a sister state were, by the blessing of God, instrumental in awaking a spirit of inquiry into the causes of the low state of religion among them. Ministers and people covenanted together to be more faithful to their sacramental ob-

ligations, and importunate in prayer for a revival of religion in their churches, and the out-pouring of the Spirit on the souls, and their prayers have been answered in effusions of the Spirit. There have been added to the Synod, during the last year, on examination 546—on certificate 151—making the whole in communion, so far as reported in the Synod, 2640. The churches that have received considerable accessions, are those in Livonia, New-Albany, Hanover, Graham, Pisgah, Sand-Creek, Jefferson, Crawfordville, Coal-Creek, Madison, and Indiana.

BREWSTER, ME.

The settlements in Brewster are so located, that there is no conveniently central place at which all the inhabitants can acknowledge assembly. This has occasioned serious divisions among the people and in the church. In consequence, a town abundantly able to support the gospel, and a church consisting of sixty three members, have continued for years without a pastor.

The Professors in the Seminary at Bangor have preached considerably in the place, and some other labor has been bestowed. But for a long time, no fruit appeared. It seemed, indeed, as though God had abandoned that town. Early in the last spring, however, He who is rich in mercy, interposed, must beyond all expectation or even hope, and rescued his church from extinction. A most interesting revival of religion took place; a revival characterized by great solemnity, power, apparent purity, and striking displays of the sovereign grace of God. More than one hundred persons, it is hoped, were led to "think on their ways," with penitence, and to turn unto the Lord. Of these, fifty-eight united with the church in September. Family prayer has been established in more than twenty families. The difficulties formerly existing in the Church, it is believed, have been entirely removed.

Since the revival, the church has been amicably divided, and 65 members residing in the Wrentham settlements back of the river, were formed into a new church, Nov. 11th. This church have invited a man to become their pastor, and are attempting to erect a house for worship. A meeting house has been erected near the river the season past, to be occupied by the old church; and they hope ere long to be supplied with a minister.

The first church in Brewster is the stock from which originated, not only the new church referred to in this communication, but also the Congregational Church in Bangor, and that in Hampden. It was formerly called "the Orrington Church," as Orrington formerly included Brewster. The Bangor Church was set off upon the settlement of Rev. Harvey Leeming. The Bangor Church, immediately after a revival of religion in that place under the labors of Mr. Ashmun, the late, lamented Agent of the Colonization Society at Liberia, and at that time a Professor in the Bangor Seminary—Deacon William Boyd, of the Bangor church, a venerable man, who is daily expecting to join the church triumphant in heaven, and Deacon Robinson, of the Bangor church, who was called away some years since, were the two first deacons of the Orrington church. It is proposed to have a meeting of these four churches upon the anniversary of the establishment of the Orrington church, to recount the mercies of the Lord, and to excite each other to faithfulness in duty. Chr. Mirror, abr.

So called, because a great part of the inhabitants came from Wrentham, Mass.

BOSTON RECORDER.

THURSDAY, DECEMBER 4, 1828.

DUTIES OF THE BROTHERHOOD.

[Series concluded.]

Have private Christians any thing to do in religious assemblies, where persons are present who do not profess religion?

It is very obvious that they have no right to officiate in the same manner as ordained or licensed preachers; to the same extent, or with the same authority. The ministerial office is very distinct from the common brotherhood, in many very important respects. Those who sustain that office, are ambassadors of Christ, stewards of the mysteries of God, ministers of the word; they are to reprove and rebuke with all authority, and no man may despise the youngest of them. Their hearers are to obey them while they preach the true gospel, and submit themselves, and esteem them very highly in love for their work's sake. They have duties to perform to which the private brethren are not called; and are in possession of prerogatives which the brethren may not claim without presumption. They hold a relation to the church, and to that portion of the world which attends on their ministrations, which is peculiar to themselves. To them therefore belong exclusively, the conducting of public worship and the administration of special ordinances; the critical exposition of the scriptures, the formal and regular sermon, and the act of blessing the congregation in the name of the Lord. None may assume this station, but they who are called of God, and set apart, after the manner prescribed in his word.

But there are more limited social meetings, of a religious nature, where private Christians may lawfully take an active part. In meetings for prayer, reading the scriptures, and religious conversation or exhortation, there is no reason why those who do not profess Christ should not be sometimes admitted. And if they are inclined to attend with seriousness, is it wrong that they should hear a private Christian pray or even hear a faithful and affectionate warning or exhortation from his lips? Will either reason or scripture forbid?

If we are required to adduce scripture on this point, we refer to those numerous passages which require that believers shine as lights in the world, holding forth the word of life, not ashamed of Christ or of his words. The small promiscuous assembly affords an opportunity for doing good to sinners and saving souls from death. Besides, did not the Christians who were scattered abroad by persecution at Jerusalem, and who "went every where proclaiming the word," did they not sometimes address themselves to people collected together? If so, they must have spoken to unconverted men; for he was during the infancy of the Christian Church, and wherever they went they found no believers. It is incredible to suppose that they always addressed individuals in private, or in the family circle; or that they forgot their Master till his message, the moment they saw a score or two of persons collected, inquiring what these things meant—and willing to hear about the salvation of Christ. Now when the Christians were dispersed, the apostles did not go. There were other preachers among them, without doubt, evangelists and teachers. But most of them were private Christians; who, though they did not claim to be commissioned preachers, could not but speak of those things which they had seen and heard, and bear testimony to the efficacy of the Redeemer's blood.

The prophesying, of which Paul writes in the 14th chapter of his 1st epistle, is not the act of predicting future events, but of proclaiming or declaring the truth. It may include preaching, and exhortation, and all the mutual conferences of believers. The meetings of which he there writes, are meetings of the church, with or without their pastors; and the members in general are addressed, as singing, praying and prophesying. The apostle does not prohibit these exercises, but merely regulates them, that all things might be done decently and in order, for the edification of the church or assembly. Now it is obvious from the chapter, that the people of the world were not always excluded from these meetings; and therefore private Christians might speak to them or before them when so assembled. They might not use the gift of tongues in their presence, with which some were then endowed, without giving an interpretation; but they might prophesy, that is, preach, or exhort, or converse. So reasons the apostle: "If, therefore, the whole church be come together into one place, and all speak with tongues, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unbeliever, he is convinced of all, he is judged [or tried and searched] of all. And thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God, and report that God is in you [among you] of a truth." These reports would bring others to the place to witness the works of God, and these in return would find the secrets of their heart made manifest by the light, and be converted also. Thus the word of the

Lord would run, and have free course and be glorified, by the mutual influence of the ministry and the church. Now, if private Christians must not say a word for Christ and heaven before sinners who come in, or of sinners must be excluded from all their conferences and prayer-meetings, then all this influence is lost, and the light of the church in a great measure is hidden.

The experience of the church in our day, is a confirmation of this sentiment. Many sinners have been converted and converted by the direct instrumentality of the private brethren, in the meetings here described. Those churches are most flourishing, other circumstances being equal, where the brethren attempt to edify each other, and where they stand forth as witnesses for Christ before them who have not known him. Let this practice be extended and held under good regulation; let the members of our churches improve by practice and prepare themselves by reading; then converts will be more numerous and the progress of the gospel more rapid.

We are obviously not advocates for the practices of some denominations, where the ministry is degraded and lost, and both the male and female members become public preachers. Nor can we agree with those, who confine every good word and work to the priesthood. We fear that our brethren in some parts of New England, in the plan and exercises of their Conference visitations, are putting hymns forward too prominently and publicly, for the future peace and stability of the church.—Still, after every abatement and limitation which can possibly be required, we are confident in the belief, that one crying need of the American churches, is that of failing to speak of a crucified Redeemer in the ears of a dying world.

EYE AND EAR INFIRMARY.

We are gratified on receiving a "Statement of a Committee, and Report of the Surgeons of the Massachusetts Charitable Eye and Ear Infirmary," just published; believing that this is an important institution, and deserves to be more extensively known.

It was commenced by the present surgeons, Drs. J. Jeffries and E. Reynolds, in the latter part of 1824, at their own expense and as an experiment. Such was its success, that in March 1826 it was presented to the patronage of their friends at a public meeting. More than \$2000 was raised as a permanent fund; and nearly \$300 in annual subscriptions, which has since been much diminished. The services of the surgeons have been gratuitous from the beginning, and attended with considerable personal expense. The funded property is now about \$2700. The receipts of the past year were \$473, 62. The institution is in debt, and its benevolent operations are continually impeded or restricted for want of means.

The whole number of cases treated the last year, was 681; number included in three previous reports, 1929; whole number from the beginning, 2610. Of the 681 applications the past year, 540 have been cured; 64 not treated, considered incurable; 25 relieved; 4 declined operations 48 now under treatment. Cases of diseases of the Eye, 583; of the Ear, 98.

The Committee says, that an observation of the occurrences at the rooms, and the personal of former reports, force upon their conviction the following facts. 1. That diseases of the eye are eminently the diseases of the poor, and mostly of the industrious poor. 2. That Eye Infirmarys are the only places where the poor will apply for the relief of their eyes, in most of its diseases. 3. That an Infirmary is best calculated to afford means to acquire information of these diseases, and to disseminate a knowledge of their treatment. 4. That the public mind is not sufficiently apprized of the fact, that these diseases admit so generally of relief. 5. That the amount of disease of these organs is vastly greater than would have been anticipated. 6. That the amount of benefit conferred, is incalculably greater than the amount of means expended. 7. That it has been conducive to public economy, by reducing the expense of the city for the support of the poor. 8. That these diseases are of a character deeply interesting, than any which affect the human frame.

The surgeons mention the case of a husband and father, temperate, honest, and disposed to be industrious, who was obliged to shelter himself in the General Poor House on account of blindness. He came to the Infirmary entirely destitute. The small sum voted by the trustees, for the board of patients in such extreme cases, was exhausted. By the kindness of a former employer he obtained \$5, and remained a fortnight. He then returned home on foot, with sight rapidly improving; he is now cured, and can provide readily for himself and family. "But for the timely grant which he procured, he must still have remained the dark and disconsolate inmate of the Poor House. The surgeons have had, many times, to deplore the poverty of the institution, and the exhausted scrips of their charitable friends, when they have been compelled to send away many applicants, who, coming from a distance, were unconscious of the inability of the Infirmary for their support, and who could find no friend to receive them here."

We cannot withhold our belief, that this is an eminently useful institution, and that the surgeons have a strong claim upon the benevolent for assistance in their self-denying and arduous undertaking.

The Infirmary is open for the treatment of poor patients from 12 until 6 o'clock, every Monday, Wednesday and Friday, at the Infirmary Rooms, corner of Court and Common Streets, Boston.

AMERICAN REVIVALS.

The London Evangelical Magazine for October contains a valuable communication from the Rev. Henry Foster Burder, in which the following questions are discussed:

1. What estimate are we authorized to form of the general character and result of those religious awakenings in the American churches, which have usually been termed "Revivals of Religion?"

2. Have we any reason to hope for similar revivals among ourselves? This (he says) may be resolved into another form of inquiry. Are they to be traced entirely to the exercise of divine sovereignty, unconnected with the employment of any means by human agency? or have they been usually preceded and accompanied by any peculiar efforts on the part of ministers and churches?

He answers these inquiries in a lucid and satisfactory manner. In the answer to the second he shows, that revivals in America have been preceded by unusual desires and the use of appropriate means, although the sovereignty of God has often been remarkably displayed. Among these means, the following are specified:

1. Pervent prayer—pleading, in the exercise of a simple and steadfast faith, the explicit and absolute promise, that God will "give his Spirit to them that ask him."

2. A strain of preaching, in which the great truths of the Gospel are exhibited with simplicity and fulness of statement, with penetrating discrimination, as to the different classes & characters of the hearers, and with the most pointed and pungent appeals to the conscience and to the heart.

3. Pastoral fidelity in private visits.

4. The course of instruction given to the young in Bible Classes.

It appears from a notice by the Editors, that "a most able paper" on the same subject had been received from the Rev. J. A. James, of Birmingham. "That two such distinguished writers (say they) should have had their minds simultaneously directed to the same topic, is, indeed, a happy omen in favor of revivals, which cannot fail to leave an impression on the public mind."—In the same connection, the following resolutions, which were passed by the ministers assembled at the Missionary Meeting in Birmingham, Sept. 11, will be read with interest:

1. That after reading, with equal wonder and gratitude, the accounts of the extraordinary effusion of the Holy Spirit, which has been granted to many of the churches in the United States of America, we feel compelled to declare our conviction, that we much need such revivals in our British churches; and although there are some differences between our Transatlantic fellow Christians, there seems no reason why more enlarged communications of Divine influence than we have yet received, may not be expected, if they are sought in simplicity and godly sincerity.

2. We who are now present do hereby determine to give the subject of a revival of religion in our churches the deepest and most serious attention, and to invite the minds of our flocks to it without delay.

3. That it appears to this meeting exceedingly desirable, that a closer intercourse should take place between the British and American churches than has hitherto prevailed, and that it be recommended to our brethren in the metropolitan, to consider the steps that should be taken in order to the accomplishment of this object.

MASSACHUSETTS LYCEUM.

The following reasons urge those interested in the education of their children, in every town in this Commonwealth, at least, to meet on the 21st Monday of December for forming a Lyceum, and procuring a deposit of apparatus, viz.

1. It will benefit young people with opportunities for social enjoyment, and intellectual and moral improvement.
2. It will furnish young people with opportunities calculated to dissipate the minds of the young.
3. It will save expense to the town by preventing expensive, as well as various amusements.
4. It will prepare the way for organizing County Lyceums, and for appointing representatives to organize a State Lyceum, during the next session of the Legislature.
5. It will enable every town to be benefited in a State Lyceum or Board of Education to take a part in its operations.

TO CLERGYMEN.

Much, Gentlemen, depends on your efforts in your several towns and societies, for the promotion of common Schools and education in general. We would therefore respectfully commend the plan of Lyceums to your special attention; believing that no one who sees them adopted with spirit, will fail to see convincing evidence of their utility in the course of a single winter. Persons of your profession also see all around them the injurious effects of delay, and the importance of coming to a definite point on every subject. There is nothing like having a fixed time for every purpose, and seizing the present moment. The meeting in Boston, which has been several times mentioned in the Recorder, have recommended Monday, Dec. 8th, for convening the young men in the several towns, for the purpose of forming such Associations. Possibly they may want your aid, or even that you should make the first movement.—Eds. Rec.

THANKSGIVING SERMONS.

Improvements in popular Education, as contemplated by the American Lyceum, were made the subject for Thanksgiving discourses, in several places, in different parts of the State.

Lyceum. This word is accented on the second syllable, and the y has the long sound. Com.

NEW PUBLICATIONS.

Memoirs of the Life, Character and Writings of the late Rev. Philip Doddridge, D. D. By Job Orton.

A new edition. Boston, Peirce & Williams, 1828, pp. 310, neat 12 mo.—As a theologian, Doddridge was neither acute nor profound; though his learning and piety placed him high among his contemporaries. He was a Christian of a sweet catholic spirit, who was eminently beloved in life, and who will be "had in everlasting remembrance." He was a servant of Christ, eminently diligent and devoted; who "lived while he lived," not for himself, but for Christ and his beloved church. There can be no room to doubt, that his "name is in the book of life," and his spirit now "present with the Lord." His example should not be lost; and we are pleased to see Orton's delineation of him reprinted, for the benefit of American youth. If his fervency of spirit and indefatigable perseverance in duty were generally imitated by ministers of the gospel, the church would at once shine forth in redoubled beauty.

THE UNION CIRCULAR CONFERENCE.

Embraces 19 churches, of which 5 are in Grafton County, N. H. and 14 in Sullivan. Ten of them are destitute of Pastors. Goshen, a feeble and destitute church, is the only one that has enjoyed a revival of religion the past year. It commenced in January, and continued through the summer. About 80 are reckoned as hopeful subjects of grace; who have been joined to three denominations. Some other churches have had small accessions.

This Conference met at Plainfield, Oct. 7 and 8. They looked on the desolations of the county, and their eyes affected their hearts. They voted unanimously, to take immediate measures to raise \$1000, to be laid out in missionary services in their connexion; one half to be raised by the destitute towns and churches themselves. A committee was appointed, to appertain the sum among the churches; at whose meetings for the purpose, one delegate from every church was requested to attend with statistical information. To these active measures they added a provision, for devoting an evening to special and united prayer for the blessing of God on the undertaking.

INTERCOURSE OF CHURCHES.

We were highly gratified with an idea, which we saw sometime since, suggesting the propriety of a fraternal correspondence and intercourse between the several Protestant Episcopal Churches in England, Ireland, Scotland, the British Provinces, and Colonies, Sweden, Denmark, and our own country; with the view of strengthening the cause, and enlarging the influence of Protestant Episcopacy throughout Christendom. A system of such a mutual intercourse and co-operation, prudently formed, and conducted with a due regard to the rights of independent portions of the church, and at the same time with a full recognition of the primitive principles of unity and intercommunion, would we think, present one of the sublimest spectacles in the Christian world. And it is impossible to calculate the extent of its efficiency in gradually removing the hindrances to the primitive Christian unity, presented by popery on the one hand, and by the rejection of episcopacy on the other. Epist. Watchman.

RENUNCIATION OF PROTESTANTISM.

A Miss T. the daughter of a Scotch Presbyterian minister, a girl of a singular character, a great theologian, who went out to Rome with the intention of attacking the Pope and all the Cardinals, has fallen into her own trap, and has been publicly received into the communion of the Roman Church, after having repented of, and renounced all the errors which had been taught her by her venerable and pious father. A person who knew her in Scotland observes, that he always considered her a notorious diabolist, but never supposed it would have ended in her turning Papist. He adds, Miss T. is a girl who has no half measures in any thing, and is fully expert she will be challenging the Synod of the Kirk of Scotland to public discussion.

The Romanists are publishing this case of rare occurrence with much triumph every where. While however we cannot but pity the unfortunate young woman, we hope that her fall may warn young and zealous dissenters against rashly engaging in a controversy which they very imperfectly understand. Unless there is sound theological knowledge, real Christian experience, and deep humility, controversy will always be found dangerous, either to those who embark in it, or to the cause which they profess and perhaps desire to maintain.—London Guardian for October.

The Christian Review contains an article on *The Notions of Americans, by a travelling Bachelor*. They thus speak of religion among us.

POETRY.

The following lines accompany an engraving in the "Remembrance-Me," a religious Annual lately published in Philadelphia.

CONTEMPLATION.—BY S. F. WILLIS.

"They are all up—the innumerable stars—
And hold their place in Heaven. My eyes have been
Searching the pearly depths thro' which they spring
Like beautiful creations, till I feel
As if it were a new and perfect world,
Waiting in silence for the word of God
To breathe it into motion. There they stand
Shining in order, like a living hymn
Written in light, awaiting at the breath
Of the celestial dawn, and praising Him
Who made them, with the harmony of spheres.
I would I had an angel's ear to list
That melody! I would that I might float
Up in that boundless element, and feel
Its ravishing vibrations, like a pulse
Beating in Heaven? My spirit is athirst
For music—rarer music! I would I had
My soul in a serene atmosphere
Tuned to the living waters, and lie down
In the green pastures of the better land!
When will thou break, dull fetter! When shall I
Gather my wings, and like a rushing thought
Stretch onward, star by star, up into Heaven?"

Thus mused Ache. She was one to whom
Life had been like the witching of a dream,
An untroubled sweetness. She was born
Of a high race, and laid upon the knee
With her soft eye pursuing listlessly
The fretted roof, or on mosaic floors,
Grasped at the tessellated squares wrought
With metals curiously. Her childhood passed
Like fairy—amid fountains and green haunts—
Trying her little feet upon a lawn
Of velvet evenness, and hiding flowers
In her sweet bosom, as if it were a fair
And purely art to crush incense out.
Her youth—oh! that was queerly! She was like
A dream of poetry that may not be
Written or told—exceeding beautiful
And so came worshippers; and rank bow'd down
And breath'd upon her heart as with a breath
Of pride; and bound her forehead gorgeously
With dazzling scorn, and gave unto her step
A majesty as if she trod the sea,
And the proud waves, unbidden, lifted her.
And so she grew to woman—her mere look
Strong as a monarch's signet, and her hand
Th' ambition of a kingdom.

From all this
Turn'd her high heart away! She had a mind,
Deep and immortal, and it would not feed
On pagantry. She thirsted for a spring
Of a serene element, and drank
Philosophy, and for a little while
She was allayed,—till, presently, it turn'd
Bitter within her, and her spirit grew
Faint for unlying waters.

Then she came
To the pure font of God, and is athirst
No more—save, when the fever of the world
Falleth upon her, she will go, sometimes,
Out in the star-light quietness, and breathe
A holy aspiration after Heaven.

MISCELLANEOUS.

AN EXAMPLE FOR CITIES AND TOWNS.

Proceedings in Albany, in reference to Sabbath Schools.

As the friends of Christ and of the rising generation, in other places, may desire to adopt similar measures; we subjoin a more full and particular account of the proceedings in their several stages. A meeting of the teachers in the schools belonging to each denomination, was called. The importance of extending the benefits of the Sabbath-school instruction to every child in the city, and of a system of pastoral visitation of equal extent by the teachers, was then exhibited.

The following Resolutions were then signed by 36 volunteers, (teachers and others.)

We whose names are hereunto subscribed do mutually and conscientiously pledge ourselves to discharge the duties contained in the following resolutions.

1st. Resolved, That we will forthwith make a more vigorous effort to promote the Sabbath school cause in this city and its vicinity.

2d. Resolved, That we will feel ourselves mutually pledged to visit at the rate of three families per day, with a view of completing the whole city in one month from the 4th of the present month.

3d. Resolved, That we will habitually visit the children belonging to our respective classes and their parents.

Another meeting was then appointed, for the purpose of systematizing our efforts. A committee was charged with the preparation of the business of the next meeting. They met during the week, and divided the city into 12 districts, appointing to each district a suitable visiting committee out of those who had signed this paper. (These, at the next meeting amounted to 80.) At the next meeting, after suitable addresses to the visitors; each committee was called by the names of the individuals composing it. They came together, each committee by itself in the different parts of the room, as their names were called. They were then addressed again; to show them exactly what object we intended to accomplish; what they must expect to meet, and how they should act in the various situations in which they would be placed. They were urged to see, in person, the parents or immediate guardians of the children; to state to them, that we were endeavoring to extend the benefits of Sabbath schools, to every child in the city, rich and poor; and if they were not sending their children, to state to them the advantages of their co-operation, as well as the importance of their co-operation with us in this good work, by lending us the aid of their example. If they met objectors, they must remember that the greater part of the objections must rise entirely from a want of acquaintance with Sabbath schools. And several other suggestions of this kind were made. While the several committees were consulting together, and making their arrangement to meet on the next day, for the purpose of assigning portions of their several districts to each visitor; three papers were put into their hands. The one was a set of small word cut tickets with these words,

SABBATH SCHOOL. [Of the school to which the child will go.]

Mr. [the superintendent's name,] admit the bearer, [the child's name,] to your school.

[Signed by the Visitor.]

One of these tickets was to be given to every child who promised to attend such school as it chose. This ticket it was to present to the superintendent on entering the school.

Another paper put into the hands of the Visitors, was a printed address, stating definitely, the object, the motives, and the mode of accomplishing their work.

Besides these, each Visitor received a little book containing several ruled pages, with columns for these several objects.

The meeting was then adjourned, to meet on the next Friday evening. The day after the meeting, we believe all the committees met, made their arrangements, and commenced their work. On Friday evening, reports were received from most of the committees, and handed over to two secretaries,

to each of whom, the different columns were assigned, to present a condensed view of the whole result. On the subsequent Friday, the reports were presented by our secretaries, complete from every district. The results have been stated before. After this, there were still several important measures to be pursued. In the first place, many circumstances may occur, by which the children who have promised to go to the schools will not go, without a renewed visit. To secure attention to this, the names and residences of all the children who were promised to go to any particular school, (say, No. 1,) were handed to the superintendent of that school, and considered as under his care as fully as the regular attendants of his school. The plan would perhaps have been more complete, had we considered ourselves a standing committee to superintend the whole affair, and to request continual returns from the superintendents, until every one who had promised to go, and in fact, every one whose name had been returned as actually attending, was an actual attendant. Again, we found from our Returns, that a great number had objected to sending their children. Many of these objections were probably given thoughtlessly, many of them were such, that the younger part of the Visitors were not prepared to remove; and many of them arose from mere ignorance, which the visitors had not been happy in removing. This whole department was then committed to a number of judicious men well acquainted with the city, to do all that was proper to be done, with reference to this.

We can only say, in conclusion, "The Lord was with us, and it was a blessed work, and if there was a lion in the streets," roaring when we commenced; we found him chained when we went forward.

Ab. Co. S. S. U. Rep.

From the Christian Secretary.

ENCOURAGEMENT TO CHRISTIAN FAITHFULNESS.

Mr. Editor,—In the month of August, 1826, Mr. — was travelling upon the Canal, near the village of Clyde, N. York, when a party of females came upon the Boat. As his manner was, Mr. — soon commenced a prudent, and affectionate conversation with them, upon the importance of a preparation for death. One of their party opposed, and ridiculed the exhortation; and finally declared herself settled in the doctrine of Universal salvation.

When the party were about to leave the Boat, Mr. — still insisted upon their immediate preparation to stand at the judgment seat of Christ.

Having in a spirit of piety and kindness, taken leave of all but his opponent; he turned to her, and in a spirit of pathos and energy, addressed her in the character of Simon Magus, "Repent, and pray God, and perhaps the thoughts of thy heart may be forgiven thee;" and they retired. Mr. — heard nothing more from the party, until the anniversary of our Association, in June, 1828, and they knew nothing of him, and heard nothing from him until the same time.

It was at this place, that the lady who opposed Mr. —, had a sight of him again among the throng; and sent a brother to invite him across the house. She immediately seized his hand, and inquired, "do you recollect me?" He replied that he did not. She then declared, that this plain and pungent address on board the Boat, almost two years before, sunk deep into her mind. And after which occurrence, she lived almost in despair for more than a year. At last, after drinking the cup of repentance to its dregs, she hoped that God had forgiven her the thoughts of her heart. "And oh! Sir (said she) while I feel to bless God for the great work he has done for my soul, I cannot be too thankful to you, for your faithful exhortation, even in the midst of my opposition."

Mr. — returned from the Association, resolved upon an increase of faithfulness, and perseverance in the great work in which he is engaged.

From the Western Recorder.

THE TALENT NOT BURIED.

Mr. Editor,—I am acquainted with a private Christian, whose health is feeble, who has had much sickness, who has always attended to secular business to support himself and family, and who possesses very little property, and is less than forty years of age. But what of him? I will tell you. He has been blessed as the humble instrument, in God's hands, of commencing and promoting several revivals of religion, without ministerial aid. He has been directly instrumental in converting hundreds of souls, so far as we are on earth can judge of conversions. Some of his spiritual children are now in the ministry. Why cannot others do likewise? Is all this to be attributed to the mere sovereignty of God? Is the government of God more sovereign, or absolute, in spiritual things, than in temporal; in one way, than in another? And if not, does not the case of that man show that great blame rests on our churches for their unbelief and inactivity? But why is not that man a minister? I will tell you. He has not an education. Well; and have not the educated ministry any lesson of humility to learn from this case? My brethren! ought we not to think less of our acquisitions in human knowledge; and more of the special daily teachings of the Holy Spirit?

From the Richmond Evening Mag.

HISTORY OF UNITARIANISM.

"This is an invaluable work, and very just. Witness the following, which is *ad rem*.
"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by whom the way of truth shall be evil spoken of.—And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not." See his writings, 2d Book, chapter 2d, at the beginning.

Who can say that he is not a faithful historian? That word, "privily," corresponds precisely with the method in which Unitarianism was introduced into the United States. It was done "privily," secretly, by religious stealth. They have "many" who "follow their pernicious ways." They used "feigned words," not plain, open speeches. They show no little "covetousness." They think it much easier to pervert the charities of others than to bestow charities themselves—to seize on professorships than to endow them. They have records on records respecting the will and intention of the founder of a certain professorship; and if they will not believe them, neither would they be persuaded though "Hollis" should rise from the dead. His voice would not produce as much effect as that of a ghost "shrieking on the hollow wind." Christians! pray for them, that God may open their blind eyes to behold the loveliness and majesty of the eternal Son of God.

From the N. H. Observer.

A GOOD CORRESPONDENT.

Our Correspondent "Alfredus."—We believe we have never said a word about him. Yet we do not know why, for his articles are valuable, frequently copied into other papers, and widely circulated. His communications always come by mail, postage paid. His language is not often elegant, but his stories are to the purpose, and told in a popular style. His name is, we suspect — but no matter about his name—he is just such a correspondent as we like. We have published his pieces sometimes entire, sometimes abridged, sometimes divided. He has written on Abolition no doubt, but he is much obliged by his forbearance, and hope to retain his aid.

Messrs. Editors.—Through the medium of your paper, permit me to signify due thanks to my people, for Thirty Dollars received, to constitute me a member for life, of the N. H. Missionary Society.

Nottingham West, N. H. Nov. 22, 1828.

LITHOGRAPHY.

A fine specimen of this beautiful and useful art is exhibited in the print of Gen. Jackson, at the Senefelder's Engraving. The inventor of lithography, the art of taking impressions from drawings made on stone, is Alois Senefelder. The London Encyclopedia says that his first professional essays were executed in 1796. The difficulty he experienced in writing backward led him to the process of transfer, and the use of dry soap, which was found to leave permanent traces, which would give impressions, naturally led to the mode of chalk drawings. Having made considerable improvements, Mr. Senefelder obtained in 1799 a patent privilege for Bavaria, when he made known his process, and afterward entered into partnership with Mr. Andre of Offenbach, who proposed to establish presses and take out patents at London, Paris and Vienna. For this purpose, Senefelder went to London with a brother of Andre, and the invention having been much spoken of, under the name of polyautography, most of the principal English artists made trials of it. Unfortunately, however, the art of printing from the stones was not then fully understood, and the difference between the materials of Germany and those of England, used both for the purposes of drawing and printing, caused constant failures, and the artists in succession abandoned the practice of it. To this cause it was attributed the unpopularity of Lithography in England. In this he was unsuccessful, and he returned to Munich in 1806, leaving the establishment in other hands. Mr. Mitterer, professor of drawing at Munich, who had now separated from Andre, went to Vienna, where after much difficulty a patent was obtained for applying his process to print colors. In this he was successful, and he returned to Munich in 1806, leaving the establishment in other hands. Mr. Mitterer, professor of drawing at Munich, who had now separated from Andre, went to Vienna, where after much difficulty a patent was obtained for applying his process to print colors. In this he was successful, and he returned to Munich in 1806, leaving the establishment in other hands.

The specimen which has induced us to give this succinct history of this art, we heartily recommend to the patronage of a liberal public.

CLERICAL MEMORIAL.

Be not hasty in publishing the exercises or situation of those whom you know to be anxiously inquiring.

It is deeply painful to observe the frequency and injudiciousness with which this rule is infringed.—A person, perhaps, has scarcely become conscious to himself of deep solicitude respecting his spiritual interest, and given a hint of it to his minister, or to some pious friend, before it is blazed abroad; becomes matter of public speculation; and a number of persons immediately to crowd around him, and offer their services as his instructors and guides. The consequences of this method of proceeding are often extremely unhappy. Some are puffed up, by becoming objects of so much unexpected attention and conversation. Others are revolted, and, perhaps, deeply disgusted, at being addressed by so many on the subject of their exercises, and by some, it may be, very injudiciously. While a third class whose impressions are slight and transient, are mortified at being held up to view as awakened persons, and afterwards lying under the odium of having gone back; and possibly, in some cases, so much mortified, as to withdraw from those individuals and opportunities, which might have been essentially useful. Besides all this, it has often happened, that the number of serious persons who have immediately clustered round an individual thus publicly announced as under religious impressions, has been so great, and their talents, knowledge, experience, and capacity for giving sound instruction so extremely various, that they have perplexed, confounded, and more unhappily retarded, the object of their well meant attention, instead of really helping him. With almost as much propriety might a physician of the body, when he found a patient ill of a dubious disease, throw open his apartment to every intruder, and invite every medical practitioner within twenty miles of him, however discordant their theories, to come in and prescribe at pleasure for the sufferer.

My advice is, that when you ascertain that any one is becoming seriously thoughtful on the subject of religion, you keep it, for a short time, to yourself. Instead of that you thus keep the fact, until his exercises begin to assume a definite shape and character; being careful, in the meanwhile, to attend to the case with conscientious diligence yourself. When you judge the way to be open communicate a knowledge of the situation of the individual to one or two of those persons in whose knowledge, piety and prudence you have most confidence, and whom you know to have the peculiar confidence of the individual in question. The case of the spiritual seed, is a little like that of the natural. When we place a seed in the ground, we allow it a little time to vegetate under the concealment of the soil. He who should go every few hours to the spot where it was deposited, and drag it forth in order to see how the process of vegetation was going on would be considered as a very unwise husbandman. So he who, in regard to seed of a much more important and delicate nature, will not give it time to shoot and grow a little before it is forced on the public gaze, acts a part, I must think, by no means adapted to promote the best interests either of the individual immediately concerned, or of the church. If he would content himself to wait a short time, he would probably have found much more pleasant and edifying, to assume a character which ought not to be made public at all.—Miller's Letters.

YOUTH'S DEPARTMENT.

From the N. H. Observer.

YOUTHFUL SINS.

"Remember not against me the sins of my youth." David probably uttered this prayer at the sudden remembrance of a sin which had been committed in childhood. Time had effaced it from his memory; but when it occurred to him at a distant period, it reminded him of many transgressions which were connected with it, and he was alarmed at the thought of the numberless sins which had been forgotten almost as soon as the scenes with which they were connected had passed away.

The sins of my youth! They are more in number than the stars of heaven. I cannot remember one of them. But God has written them in the book of his remembrance, and at the day of trial, they will be brought to my recollection, in all their odiousness, and with all their aggravation. Disobedience to parents, angry feelings, profaneness, unholiness, passions, violations of the Sabbath, theft and falsehood, and all my resistance of the strivings of the spirit will be set in order before me. I look over the years that are past, and a general view of them may persuade me that I am not a great sinner. But the time is coming when the omniscience of my Judge will call up from the dark chaos of my guilty life, the remembrance of every transgression. They will confront me with all the particular circumstances under which they were committed, and conscience will plead guilty to every charge.

The sins of my youth! When I pray for the forgiveness of my sins, I think only of those which have been committed the past day or the past week. How little do I think that there is a black catalogue of transgressions which may now be unrepented of, and unforgotten. Against them, "the blood of the Lamb" may not have been written. They may not have been cancelled from the account which I must settle at the bar of God.

The sins of my youth! They will be the sources of dreadful recollection in the world of despair. My

memory will then be invigorated, I shall live over the days that are past, and the hour of temptation, the deliberate yielding of my heart to sin, the repeated acts of transgression, the stiflings of conscience, and the minutest incidents of my sinful history will come upon me as a cloud of witnesses, and fill me with anguish and horror of soul.

Remember not against me the sins of my youth! I cannot conceal them by acts of future obedience, nor will the tears of penitence, alone, avail to blot them from thy book. I rejoice that an atonement has been made, and that there may be a remission of "the sins that are past."

If such are the lasting consequences of early transgressions, may children and youth flee from sin, and avoid piercing themselves through with many sorrows.

TEMPERANCE.

Be Temperate in all things.—A Temperance Society at Ebenezer Academy, Va., after guarding against the influence of ardent spirits, set themselves also against intemperance in eating. Every member is to introduce habits of economy into his family; to have but one dish of meat on his table at a meal, unless the number of guests require more; and to ascertain, by fair and conscientious experiment, the quantity of food which is necessary for his comfortable sustenance.

Williams College.—A Society has been formed in this institution, embracing 55 students at its organization. The 5th article of the constitution contains this pledge: "We resolve and promise, that we will use our utmost endeavors, while members of College, to check the progress of intemperance; that we will refrain from an immediate consumption of all fermented liquors, and that we will not buy, sell, use, or give to others, distilled spirits, except in cases of absolute necessity."

The gentlemen of the Faculty, and a number of influential individuals of the town became honorary members. The Society has a committee of correspondence, to communicate with similar societies in other colleges.

REMEDIES FOR INTemperance.

The editors of the N. Y. Observer, who have devoted special attention to the subject, make the following statements. "We know precisely what Dr. Preston's medicine is, and the nature of the application on which it relies for a cure, and though we are bound in honor not to reveal it, we are not bound to withhold our opinion concerning its efficacy. We say, then, that we have no faith either in this or Dr. Chambers' remedy, as a permanent cure for intemperance. And if any one tells us that we once expressed a different opinion, we can only say,—in forming that opinion, we judged from effects as they then appeared, now we judge from them as they have disappeared. It is better to be deceived once than always. A few cases, which would occupy no long detail, are all that have come to our knowledge, where a permanent cure has been effected."

They say further, that if a drunkard will fully comply with Dr. Preston's directions, he will be cured as a matter of course; but the Doctor has invented no method of compelling them to comply, and therefore the remedy will generally fail. It has been proposed at Hartford, to form a Society, and give Dr. P. \$500 for the exclusive privilege of practicing on his plan in Connecticut; but we hear that the project is abandoned.

ANOTHER WARNING TO DRUNKARDS AND SABBATH BREAKERS.

Messrs. Editors.—One of the ministerial brethren in my neighborhood related to me, the other day, an occurrence in his own parish, which appears to me worthy of extensive publication.

Sometime in the early part of the past Summer, a young man who could not pay his school half year between his father's house and the village of H. (these two extremes being about 13 miles distant,) left his work on Sabbath morning, and repaired to a tavern in the village of H., where his employers lived, in quest of rum. He drank till so intoxicated that the tavern-keeper himself drove him away, and till his employers refused to furnish him any further means of purchasing. He reeled away with his jug from the place and swore, as he went, that he would labor for them no longer.

From the course he took, however, it was uncertain whether he was steering for his place of labor, or his father's house; as both lay in the same direction. But on Monday, it was discovered that he was missing from the coast; yet no alarm was excited in his employers, because it was supposed he had fulfilled his threat, and had passed on to his father's house. And on the other hand, no alarm was awakened at his father's, because he was supposed to be all the while at his scene of labor.

About two weeks after this, or upwards, his successors in the business he had left, had their attention, for some days in succession, attracted by very unusual numbers and clamors of crows, passing and repassing to some spot not far distant in the woods. The workmen at length set off for the place, merely to satisfy their curiosity; when horrible to relate, they found these birds prey devouring a human body!—so mangled and mutilated, however, that they were unable to identify it. (Here follows a detail too shocking for the public eye.) Nor would it have been certain known to this wretched man, who was the miserable victim, but for the clothes accompanying it, which proved to be the remains of the wretched man who had reeled away from the tavern, swearing that he would labor for his employers no more.

The neighbors were of course soon rallied, and among them the friends and parents of the deceased,—with what sensations I will not attempt to describe. By the help of spades and shovels, the scattered fragments were gathered up, and thrown into a coffin and interred.

Let every drunkard and lover of rum, and every Sabbath breaker make his own comments, and read his own warning.—N. Y. Obs.

CHINA.—By Imperial appointment, Governor of the two Kwang provinces, has issued an edict against Opium-smoking, and the buying and selling of that poison, from the language of which we should infer that the drinker of Opium is a man who is not fit to be trusted, and in favor with His Excellency. He cannot conceive how the use of such an offensive and pernicious drug was introduced; but is certain that "he who, grasping at gain, could open a shop to yield an inexhaustible supply of poison, must have been a most worthless vagabond." These Opium-smokers, he says, will turn themselves into rags and sit smoking all day. Their property dwindles away, and they resort to all manner of villany. They lose all character and all self-command, and become incapable of reform. "Their faces become as sharp as sparrows, and their heads sunk between their shoulders in the form of a dove. Physic cannot cure their disease. Repentance comes too late for reform. A drunkard, it seems, is the same sort of animal, all the world over, and whether made such by drinking or smoking."

SINGING BOOKS.

RICHARDSON & LORD, 133, Washington Street, publish and keep constantly for sale, a great variety of Sacred Music, amongst which are the following—

The Boston Handel and Haydn Society Collection of Psalm and Hymn tunes, 6th edition.

Songs of the Temple, or Bridgewater Collection, 18th edition.

The Handel and Haydn Society Collection of Anthems, Choruses, &c. 3 vols. quarto.

Lock Hospital Collection.

Hubbard's Thirty Six Anthems.

Old Colony Collection of Anthems.

Anthems suitable for Thanksgiving and other public occasions.—Begin the highest celestial strains." By B. Holt.

Two Anthems for Thanksgiving. "O give thanks!" and "I will praise the Lord."

Now publishing—a new collection of Anthems, Choruses, &c. entitled the CHORAL HARMONY, to contain music suitable for Concerts, Singing Societies, &c. in the country, where the aid of much instrumental accompaniment cannot be obtained. The whole work to be comprised in eight numbers, two of which are already published—the 3d to appear soon. Price 37 1-2 cents per number.

This day published—SABBATH SCHOOL PSALMODY; comprising an analysis of the Rudiments of Music; adapted to use in Sabbath Schools, on the manual or monitorial mode of instruction; accompanied by a few simple tunes in the various metres, with suitable hints attached.

(Societies supplied on the best terms. Nov. 21.

NEW PAPER HANGINGS.

Just arrived in the John Hale, from Havre. J. BURSTEAD & SON, No. 113, Washington street, have just received their full supply of PARIS PAPER HANGINGS. They are a choice selection from the last manufactures in Paris; and those who wish their homes decorated in an elegant and modern style, have now a fine opportunity. Nov. 21.

DEFINITION ENGLISH READER.

N. S. SIMPKINS & Co. 79 Court Street, Boston, publish the Definition English Reader.

Likewise, the Definition Introduction to Murray's Reader. Amidst the multitude of new school books, which the love of novelty, the vanity of authorship, and the desire of gain, obtrude upon the public, we have seen none that, in our estimation, are superior, and but few that are compiled by LINDLEY MURRAY, a man who devoted his time and talents to this object, and who, from the example of a virtuous life, the elegance, the purity, and the moral tendency of his writings, and his efforts to fix, improve, and adorn the English Language, may justly be regarded as the benefactor of the human race.

These books are much improved by the addition of a vocabulary of the most important words affixed to each section, which gives the pupil an opportunity of ascertaining the pronunciation and definition of the most important and difficult words, without that obstruction to good reading, which is so often experienced by the young scholar, in a book where the words are divided and accented in the body of the work.

The Journal of Education says, "The Introduction is full of simple, natural, and interesting pieces. It is, we think, the best juvenile selection in the English language. It produces, moreover, a fine animation, and an intelligent style of reading, which are great aids to general improvement. The present edition of this useful work, has an important addition to recommend it, as mentioned in the title given above."

For sale, at all other School Books in general use, with a good assortment of STATIONARY.

(Societies supplied on the best terms. Nov. 28.

A VISIT TO MY BIRTH PLACE.

By the author of her Pupil, is just published and for sale by JAMES LORING, No. 103, Washington Street. The Commercial Gazette in noticing this production, remarks that it "has the merit of representing religion in an agreeable and inviting form through the medium of a fictitious narrative. The story is a short and a simple one. The narrator visits the church yard of his native village, and gives range to the recollections recalled by the tombstone of one of his early friends, in the pleasant tale which fills the greater portion of the volume. He paints the power of Christianity upon the soldier, upon the mother, and upon the son, in the midst of scenes of bloodshed and carnage. He shows how religion may add new courage to the warrior, and soften the pang and quell the terrors of a sudden death. He portrays the effect of the gospel upon the cultivated and delicate female, who follows her husband through the dangers of war, and watches by him to the last, until her own life pays the forfeit to her devotion. The whole object of the work is to make religion fascinating—to give to it a popular interest and to rescue it from associations with a narrow, fondling, cold and exclusive habit of life. The writer would not have us think religion confined to any one profession or situation, nor connected with art or cowardice, or self-sufficiency. The composition and the style of the work are excellent, and well calculated to effect its objects."

Also, as above.—The Young Cadet, or Travels in Hindostan, 12 plates.—The Scottish Orphan—Rachel, by the author of Allen McLeod—Recollections of a Beloved Sister. Nov. 21.

PITKIN'S HISTORY.

THIS day published, and for sale by CROCKER & BOWSTER, 47, Washington Street, A Political and Civil History of the United States of America, from the year 1763 to the close of the Administration of President Washington in 1797; including a summary view of the Political and Civil state of the North American Colonies prior to that period. By Timothy Pitkin, 2 vols. octavo, embellished with a likeness of Washington.

Just Received.—Recollections of a Beloved Sister, interspersed with Reflections addressed to her own Children. By the author of Little Sophy.

The Anatomy of Drunkenness. By Robert Maeniah. Rev. Dr. Taylor's Sermon, delivered in the Chapel of Yale College, Sept. 1828, on Eph. 2, 8. And were by the author the children of wrath, even as others.

The New American Gardener, containing Practical Directions on the culture of Fruits and Vegetables, &c. By Thomas G. Fessenden.

The sixth volume of the Lady of the Manor. By Mrs. Sherwood.

Sermons by Timothy Dwight, D.D. L. L. D. late President of Yale College, in 2 vols. octavo. Nov. 21.

CANDID EXAMINATION.

OF THE EPISCOPAL CHURCH, in two Letters to a Friend, in strong paper covers. 19 cents each—\$1.50 doz.—\$10 per 100.

THE readers of the Recorder and Telegraph, may be referred to the favorable opinion given of this work on the 21th of last August.

It has since been recommended to be used in Sabbath School Libraries.—It will be read with pleasure and satisfaction by those whose labors lie east in the vicinity of Episcopal Churches, or who providentially have in their reach the Book of Common Prayer, containing the manner of administering the Sacraments.—The Administration of Public Baptism of Infants. And to such as are of the opinion of the Catechism. The order of Confirmation, or laying on of hands upon those that are baptized and come to years of discretion. The form of Solemnizations of Matrimony.—The order for Visitation of the sick. The Communion of the sick.—The order of the burial of the dead.—The Articles of Religion.—The form of ordering [ordaining] priests.—The consecration of Churches and Bishops, &c.

For sale by R. P. & C. WILLIAMS, 79, Washington Street, Boston. 6c. Oct. 31, 1828.

PRACTICAL WORKS IN THEOLOGY.

LINCOLN & EDMANDS are publishing a new edition of Thomas a Kempis, revised and somewhat abridged by Rev. Howard Malcom. Also, a second edition of Jay's Lectures, A Stereotype edition of Baxter's Call, &c. comprising a number of volumes, which are entitled the Christian Library, with Copperplate engravings. Nov. 28.

IPSWICH FEMALE ACADEMY.

THE winter term in this Academy, under the superintendence of Miss GILBERT, commences on Wednesday the 10th of December. The term will be twelve weeks. Tuition for all over twelve years of age, \$6; for those under 12, \$3; to be paid in advance. Price of board, exclusive of fuel, not to exceed \$1.75 a week. C. KIMBALL, Secy.

Ipswich, Nov. 21, 1828.

MARKET-STREET SHAWL WARE-HOUSE, No. 43, MARKET-STREET. CLEVELAND & DANE, have received, and will open this morning a part of their Fall Supply of Shawls, consisting of Merino, Long and Square, fabric cut to any ever imported—Scarlet, Black, Amaranth and white—